LITTLE EARTH OF UNITED TRIBES

Pathways to Opportunity: Applying the Principles of an Effective, Indigenous Comprehensive Community Initiative Toward a Thriving Community

---

Master of Public Affairs and Master of Public Policy
Capstone Project
August 13, 2015

AUTHORS
Erin Blair
Laura Jo Busian
Pamela Tucker

The Hubert H. Humphrey School of Public Affairs
The University of Minnesota
Instructors: Kevin Gerdes and Jim Westcott

Thank you to all the Little Earth residents and staff who supported us throughout this project. We could not have completed the project without their knowledge and hard work.

EXECUTIVE SUMMARY

The Humphrey School of Public Affairs, housed within the University of Minnesota – Twin Cities, partnered with Little Earth of United Tribes (Little Earth) to engage in a capstone project to be completed by graduate students during the summer of 2015. Looking for long-term positive change within its community, Little Earth voiced a desire to develop a systematic approach to meeting its mission. Little Earth's mission includes achieving community stability, creating hope and fostering growth within the community, and facilitating self-determination among its residents. Little Earth was particularly interested in a type of community change effort called a Comprehensive Community Initiative (CCI). A CCI is a long-term neighborhood transformation effort directed at improving the lives of community members and strengthening the community through systems-change work. A review of literature related to the study of successful CCIs, along with evaluation of the Little Earth organization and interactions with Little Earth staff and residents, revealed that Little Earth has many of the components needed to develop a successful CCI model. This analysis also revealed that, in order to become an effective, indigenous CCI, Little Earth must focus its attention and efforts on: (1) building trust among the community; (2) building simplicity, flexibility, accessibility, and inclusivity into its organizational structure; and (3) building partnerships that align with its mission. By infusing trust, comprehensiveness, and community-focus into its structure, and informing its actions with data and sustained partnerships, Little Earth can improve the lives of its residents and strengthen its community, which will allow it to meet its mission. While this will be a long-term process – involving residents in organizational processes, specifically through participatory decision-making – it is a process that will empower the residents of Little Earth, utilize and build upon existing assets, and position the organization to meet the unique needs of the Little Earth community.

TABLE OF CONTENTS

I. AN INTRODUCTION TO THE PROJECT

Little Earth of United Tribes (Little Earth), a 9-acre housing project located in the Minneapolis metropolitan area, represents a diverse community with unique needs. Intergenerational poverty poses a significant obstacle to Little Earth residents and families. Even with the support of public assistance and subsidized housing, Little Earth residents have found it difficult to attain and model the skills needed to live healthy, self-sufficient lives (Little Earth Changing Expectations, 2015). Past responses to the poverty experienced by Little Earth residents and families have included initiatives directed at addressing individual factors that contribute to poverty in isolation, such as earning a livable wage, but have failed to approach the many and varied issues that contribute to poverty in a holistic and comprehensive manner (Little Earth Changing Expectation, 2015).

In an effort to move toward a holistic and comprehensive approach to addressing the challenges faced by its residents, Little Earth implemented the Community Transformation Plan (CTP), a multi-faceted poverty reduction strategy comprised of economic and social support programs related to the Little Earth Home Ownership Initiative (Little Earth Changing Expectations, 2015). The CTP "is designed to deal with the systematic causes within the Native population and reshape the economic, education and social expectations in the Little Earth community" (Little Earth Changing Expectations, 2015). In hopes of building upon its work in relation to the CTP and existing approach to addressing longstanding community challenges, Little Earth seeks to utilize lessons learned from comprehensive community initiatives (CCIs) in moving forward.

Simply defined, a CCI is a long-term neighborhood transformation effort directed at improving the lives of community members and strengthening the community through systems-change work. Specifically, Little Earth hopes the lessons learned from CCIs will guide it in positioning itself to evolve into an effective, indigenous CCI. Little Earth's interest in a CCI model is based on the recognition that the characteristics of successful CCIs are often major contributing factors in community change efforts. To understand how lessons learned from CCIs can be used to inform development of a systematic approach to address the challenges faced by its community, Little Earth must first examine the characteristics of successful CCIs and determine its capacity and readiness for change, which includes a review of the existing foundation upon which it can build. With this understanding, Little Earth can evolve to develop an indigenous CCI model to fit its mission of achieving community stability, creating hope, fostering growth within the community, facilitate self-determination among its residents, and position itself to better serve its residents (Little Earth Roadmap for Change, 2015). In addition to improving the well-being of its residents and community, Little Earth seeks to effect policy change in the form of proper allocation of federal and state funds to address the disparate impact experienced by its residents.

For the purpose of this paper, the terms Indigenous, Native American, and American Indian are used as broad terms for all first people, while recognizing that each tribe has a varied set of values and traditions.

II. FROM "PROBLEM" TO "OPPORTUNITY"

It is common to approached challenges such as those facing the Little Earth community and its residents as problems to be solved. But in some cases, like the case at hand, it is more appropriate to recognize the opportunity a particular challenge presents and approach the challenge as an opportunity to be explored and acted upon, rather than a problem to be solved. Thus, rather than taking a deficit-based approach and focusing on circumstances identified as issues within the community, we took an asset-based approach recognizing that assets already exist within the community. In taking this asset-based approach, we determined the assets that lie within the community present an opportunity that, if cultivated and capitalized upon, would allow us, along with Little Earth residents and staff, to create something specifically tailored for Little Earth residents and families. For these reasons, an "opportunity" perspective, as opposed to a "problem" perspective, was utilized – and celebrated – throughout the project. Our work was guided by the following Opportunity Statement: *How lessons learned from CCIs can be used to inform Little Earth's development of a systematic approach to meeting its mission of achieving community stability, creating hope and fostering growth within the community, and facilitating self-determination among its residents.*

To explore the opportunity this challenge presented, we collected information on a wide range of topics through a review of literature, interactions with Little Earth staff, and conversations with the Little Earth Community Building Team (CBT). The CBT is a group of Little Earth residents committed to understanding the challenges that face their community and working to improve the well-being of their community and its residents. The following research questions were utilized to explore the opportunity: (1) What are the components of a successful CCI?; (2) What is Little Earth's foundation for developing a CCI?; and (3) How can Little Earth evolve to develop an effective, indigenous CCI?

III. "COMPREHENSIVE COMMUNITY INITIATIVE" DEFINED

A comprehensive community initiative is a long-term neighborhood transformation effort directed at improving the lives of children, youth, and families in poverty and strengthening communities through systems-change work (CCI Tools for Federal Staff, 2015; Lafferty & Mahoney, 2003, p. 33; Stagner & Duran, 1997, pp. 132-133). The general approach highlights one of the primary assumptions of most CCI models – that the needs of poor families result from a combination of multiple distinct but related issues, not from one single issue (Stagner & Duran, 1997, p. 133). Rather than developing completely new programs and services, CCIs typically tap into, enhance, build upon, and support programs that already exist in the community and seek to fill gaps, connect resources, build infrastructure, and organize constituent elements of the community (Kubisch, 1996).

CCIs interpret and enact the principles of community building and comprehensiveness according to the community's unique history, culture, assets, and resources. They also acknowledge other significant community factors such as the macroclimate in which they are developed, the neighborhood's priority needs at the given moment, and the initiative's leadership structure (Kubisch, 1996). CCIs that focus on creating a system of comprehensive services for poor families in a community (including health care, social services, education, and housing) address some of the problems caused by a fragmented service system and attempt to solve those issues (Stagner & Duran, 1997, p. 133).

The community change efforts of today, such as CCIs, have some important similarities. First, they are "place-based," whether the place is a city, a neighborhood, or a community (Kubisch et al, 2010, p. 12). Second, they place priority on "community building" and highlight the residents of the city, neighborhood, or community and the social, cultural, psychological, civic, political, racial, and organizational attributes of the population within that place to "mobilize and build the 'community' attributes by ensuring resident engagement in and ownership of the work, forging connections among stakeholders, and strengthening civic capacity and voice" (Kubisch et al, 2010, p. 12). Third, they adopt a "comprehensive lens," recognizing and attempting to exploit the links among social, economic, physical, and civic development and working on individual, community, organizational, and system levels (Kubisch et al, 2010, p. 12). In addition to the systematic nature of the change work that is at the core of the CCI model, there are a number of characteristics that distinguish CCIs from conventional service-delivery programs. These characteristics include: taking a broad view of community problems; engaging all sectors of the community; using long-term strategies; building trust and forging common purpose; and encouraging participatory decision-making.

Historically, CCIs have taken five approaches to affecting community change, they have sought to enhance: (1) human capital; (2) social capital; (3) physical infrastructure; (4) institutional infrastructure (which includes economic infrastructure; and (5) political infrastructure (Chapin Hall Center for Children, 1996, pp. 4-5). These five approaches are described in more detail in **Table 1** below.

Table 1. Common CCI Approaches

Approach	Target	Goal	Through use of	Result
Human Capital	Individual	Enhance Individual Assets	Social Services, Education, Training, Leadership Development	Improved Economic Opportunities for Individuals and Families
Social Capital	Individuals and Groups	Generate Appropriate Norms and Trust	Informal and Formal Groups that Provide Support, Socialization, and Social Control	Stronger "Social Fabric" and Improved Sense of Community
Physical Infrastructure	Housing, Transportation, and Recreation	Community Revitalization	Production of Affordable Housing, Maintenance of Grounds	Clean and Functioning Community Spaces
Institutional Infrastructure	Public Services, Non-Profit, and Private Sector Institutions	Link Services between Institutions	Collaborations and Partnerships, Resource and Information Sharing	Effective Institutional Scope, Depth, Leadership, and Impact
Political Strength	Community Groups at All Levels	Create a Legitimate and Effective Voice to Achieve Change	Collaborations and Networks with Unified Visions and Shared Action Strategies	Supportive Public Policy and Political Responsiveness

(Chapin Hall Center for Children, 1996, p. 4-5; Kubisch et al, 2010, p. 13; Kubisch, 1996).

It is quite important to recognize that each approach embodies a set of assumptions or theories about producing community-based change that is reflected in the differing emphases and points of entry observed by the current generation of CCIs (Chapin Hall Center for Children, 1996, p. 5). While CCI's tend to focus on one general approach, they often incorporate multiple strategies into their application to communities, depending on organizational and neighborhood need.

IV. REVIEW OF LITERATURE

Peer-reviewed research examining CCIs, their characteristics, and their effectiveness is somewhat limited. Fortunately, CCIs have gained attention in recent years and have been applied in multiple contexts in the United States and abroad. CCI models have also been the topic of numerous conference papers and independent publications sponsored by private foundations and organizations.

Torjman and Leviten-Reid (2003) remark, "CCIs have emerged both in response to recent practices that have proven ineffective and as a reformation of approaches to community development that have been tried in the past" (p. 1). The relevant literature, taken as a whole, reveals that CCIs have become popular vehicles for accomplishing systems-change, specifically related to addressing significant social, health, and economic issues (Foster-Fishman, Cantillon, Pierce, & Van Egeren, 2007) and reflect views on the changing roles of government and communities in promoting community well-being (Torjman & Leviten-Reid, 2003, p. 1).

A. What Does a Successful CCI Look Like?

Rather than being guided by a well-specified intervention model, CCIs are generally guided by a set of broad principles directed at affecting community change, with the goals, design, and outcomes of CCIs varying greatly (Chaskin, 2001, p. 291; Foster-Fishman, Cantillon, Pierce, & Van Egeren, 2007). Despite the breadth of principles, most CCIs seek to affect change by addressing issues at multiple levels within the community, through fostering partnerships between and among the various parties (including neighborhood residents and local organizations and institutions), engaging residents in the work of the CCI, and building local, individual and community capacity to address and resolve the issues (Foster-Fishman, Cantillon, Pierce, & Van Egeren, 2007). According to Kubisch (1996), who is continuously involved in the research and development of CCIs, CCIs "aim to marry human, neighborhood, and social capital development through the two guiding principles of comprehensiveness and community building."

1. CCIs Are Built Upon Trust

The foundation for any CCI is trusting relationships among multiple levels of governance – accountability, flexibility, inclusivity, responsiveness, and accessibility. CCIs strive to be accountable to their funders, key players, and most importantly, residents of a community. This accountability extends beyond providing services to ensure that children and families are receiving services that improve their outcomes towards a shared goal. CCIs strive to be flexible to address multiple issues with innovative solutions. This includes having the ability to use available funds and resources to address the locally identified needs of poor families and individuals. CCIs strive to be inclusive of citizen participation, encouraging active participation of community residents, clients of the service systems, and other community stakeholders in planning, designing, and implementing initiatives. With respect to the members they involve, CCIs seek to be comprehensive by incorporating diverse sectors – groups and individuals – in decision-making processes towards community change. CCIs strive to be responsive to individual differences, responding to the unique needs of culturally, ethnically, linguistically, and economically diverse populations. CCIs strive to be universally available, making services available to anyone in the community who wants or needs access to them (Stagner & Duran, 1997, p. 134).

2. CCIs Are Comprehensive

Successful CCIs strive to be comprehensive, focusing on the interrelated factors and influences at work in everyday community life (Lafferty & Mahoney, 2003, p. 33; Stagner & Duran, 1997, p. 134). They develop a holistic approach to community change and seek to break down the artificial boundaries of compartmentalization, which characterize the way that governments and communities generally tackle various neighborhood and community issues (Torjman & Leviten-Reid, 2003, p. 5). To achieve comprehensiveness, they are typically broad in scope and address a range of issues rather than a single concern, usually selecting an overarching issue (such as poverty or unemployment) or theme (such as economic development or neighborhood revitalization), and/or population (such as rural communities or urban Native American communities) as their broad focus (Torjman & Leviten-Reid, 2003, p. 3). For this reason, CCI models require the need for tailored planning and asset development in relation to the overarching issue, theme, or population (Chaskin, 2001, p. 291).

3. CCIs Are Focused on Community

Successful CCIs are family and/or community focused. They concentrate their efforts on children and adults as individuals, while also focusing on families as parts of neighborhoods (Lafferty & Mahoney, 2003, p. 33). This family/community focus is manifested in the CCIs work to develop an active citizenry. CCIs emphasize the centrality of meaningful resident participation in the change process and are based on the premise that an active citizenry at most, if not all, phases of the change effort is a necessary component of success (Chaskin, 2001, p. 292; Foster-Fishman, Cantillon, Pierce, & Van Egeren, 2007). According to Foster-Fishman, Cantillon, Pierce, & Van Egeren (2007), citizens are typically engaged on three levels:

a) Involvement in governance, planning, decision-making, or design entities;
b) Participation in designing and implementing neighborhood projects or activities; and
c) Involvement in collective action or mobilization efforts.

According to the Aspen Institute (1997), "CCIs seek to build capacity and improve the quality of life of individual neighborhood residents and their families. They aim to increase both the quality and quantity of activities designed to improve educational outcomes, employment, and the health and well being of neighborhood residents. At the same time, CCIs place priority on strengthening the personal, political or 'process' skills that enable people to motivate and lead their peers. They recognize that their neighborhoods need both types of individual development, and deliberately build both into the agenda" (Section 1.2).

There are two types of resident involvement that are of particular importance in community-building and community-change efforts – individual activism and collective action (or, individual involvement in collective efforts) (Foster-Fishman, Cantillon, Pierce, & Van Egeren, 2007, p. 95). Individual activism refers to the actions of individual residents intended to express their concerns about specific problems within a neighborhood to groups or key decision-makers such as local politicians or neighborhood leaders (Foster-Fishman, Cantillon, Pierce, & Van Egeren, 2007, p. 95). Collective action refers to an individual's participation in collaborative resident efforts to address issues or influence decision-making, such as engagement in neighborhood groups, citizen committees, or neighborhood organizing efforts (Foster-Fishman, Cantillon, Pierce, & Van Egeren, 2007, p. 95). Resident involvement highlights the significance of human and social capital development within a CCI framework "as a condition for sustainable community change" (Chaskin, 2001, p. 292). Fostering human and social capacity within the community improves and

increases the resilience of the residents and the community as a whole. Resilience, a strong protective factor for communities, "is crucial because it helps the community withstand the stress and strains that inevitably arise from economic, social, environmental or political pressures" (Torjman & Leviten-Reid, 2003, p. 7).

4. CCIs Are Collaborative

The multi-sectoral and integrative nature of CCIs is characteristic of today's community change efforts. By facilitating an atmosphere of collaboration, CCIs express a value of contributions from diverse backgrounds, tapping into networks, and accessing areas of expertise (Torjman & Leviten-Reid, 2003, p. 5). This is based on the recognition that "collaborative relationships create new value by bringing additional resources, insights and expertise to the table" (Torjman & Leviten-Reid, 2003, p. 5). By encouraging partnerships and collaborative work, CCIs aim to be coordinated and integrated, (i.e., not operating in isolation) with relevant public, private, and nonprofit organizations. Collaboration at all levels is emphasized, including amongst community residents and organizations, between community residents and organizations, and sources of support and expertise beyond the community (Stagner & Duran, 1997, p. 134; Chaskin, 2001, pp. 291-292).

5. CCIs Are Long-Term and Proactive

CCIs have long-term visions, recognizing "that complex issues cannot be resolved in the short term" and that "[i]t takes time to establish relationships among the various sectors and work effectively in a collaborative fashion" (Torjman & Leviten-Reid, 2003, p. 7) In this sense, CCIs also recognize the complexity required "to build trust among organizations that have not even talked to each other in the past, let alone worked together to achieve a common goal" (Torjman & Leviten-Reid, 2003, p. 7). A major principle that underlies CCIs is that they are not simply remedial interventions which seek to reduce or compensate for identified problems; rather, these efforts aim to build the capacity of the community in a positive way from the perspective of decision-making and resilience (Torjman & Leviten-Reid, 2003, p. 7). In this sense, CCIs are developmental. CCIs also strive to be proactive, by focusing on prevention and early intervention to lessen the need to deal with crises (Stagner & Duran, 1997, p. 134).

6. CCIs Are Concerned With Process and Outcome

Because of their broad scope and long-term goals, CCIs must set clear goals, carefully track their work, and continually strategize to reach their designated short- and long-term outcomes (Torjman & Leviten-Reid, 2003, p. 10). According to the Aspen Institute (1997), "both process and product are critical, that one without the other will not achieve the desired goals at the individual/family, neighborhood and system levels (Section 2.3). One of the elements typical to most CCI's is "operational strategies that focus on governance, funding, staffing, technical assistance, and evaluation" (Lafferty & Mahoney, 2003, p. 33) In order to effectively manage processes, organizational and community leaders must tune into the structural components of their CCI model to facilitate ongoing monitoring and evaluation. This includes internal tracking of services, such as "programming efforts that focus on social support, education/training, economic development, physical revitalization, and quality of life issues" intended to benefit the community (Lafferty & Mahoney, 2003, p. 33).

7. CCIs Are Evaluative and Based on Learning

Evaluation is an integral component of any successful CCI, requiring key community leaders to analyze ongoing monitoring processes and data points and make sense of them. Without evaluation of past actions, a CCI cannot see its progress and adapt to the changing needs of the community it supports. CCI models can be evaluated to serve multiple, overlapping purposes (Core Issues in Comprehensive Community-Building Initiatives, 1996, p. 54):

- Provide information about the ongoing implementation of the initiative so that its progress and strategies can be assessed and mid-course corrections instituted;
- Provide technical assistance to initiatives on how to apply what is being learned to improve the implementation and impact of the initiative;
- Build the capacity of participants to design and institutionalize a self-assessment process;
- Draw conclusions or judgments about the degree to which the initiative has achieved its goals;
- Hold those conducting the initiative accountable to the funder, the community, and/or other stakeholder groups;
- Contribute to the development of broad knowledge and theory about the implementation and outcomes of comprehensive community initiatives; and
- Promote public relations and fundraising capacity.

"These different purposes for evaluation put different premiums on the kind of data the evaluator needs to collect, the relationship the evaluator establishes with the initiatives designers and participants, and the nature of the products the evaluator is expected to generate, both during and at the end of the initiative" (Core Issues in Comprehensive Community-Building Initiatives, 1996, p. 54). However, it is not enough to simply evaluate the progress of a CCI. Effective CCI models also inform "primary audiences: funders, practitioners, policymakers, and community members" of key findings (Core Issues in Comprehensive Community-Building Initiatives, 1996, p. 54).

The ways in which CCI's evaluate their components often conflicts with "traditional evaluation approaches, which are often based on models of positivist research, emphasize the necessity of external judgment, based on 'objective' standards and measures, usually conducted by experts schooled in narrow disciplines, not comprehensive approaches" (Core Issues in Comprehensive Community-Building Initiatives, 1996, p. 62). Instead, CCI's use modified data collection to "increasingly emphasize development within, using local knowledge and capacity, in comprehensive fashion" to monitor processes (Core Issues in Comprehensive Community-Building Initiatives, 1996, p. 62). "New models of research have developed in recent decades that emphasize indigenous knowledge, new forms of participation in the research process by community people, and more dialogical, collaborative relationships between communities and their researchers" (Core Issues in Comprehensive Community-Building Initiatives, 1996, p. 54). At the core is that diverse populations and perspectives are included in the monitoring and evaluation of CCI models.

B. What Conditions Create A Community Environment Ripe for Development of a CCI?

In order for people to be willing to change, they must first believe that a change is needed; next, they must believe their lives will be better if they enact a change; finally, they must believe they have the ability to make the change (Miller & Rollnick, 2002).

1. Capacity and Readiness for Change

According to Foster-Fishman, Cantillon, Pierce, & Van Egeren (2007), readiness is "the overall belief in the possibility of change" and capacity is "the local ability to implement change" (p. 94). Both capacity and readiness refer to the conditions needed to support successful community mobilization around a particular problem (Goodman et al., 1998). While many community-building initiatives ultimately work to shift community-wide policies and practices, they often start their efforts at the local neighborhood level, using a community-building framework to foster the neighborhood conditions needed to encourage active resident engagement (Kubisch et al., 2002).

i. Community Capacity for Change

Chaskin (2001) has defined "community capacity" as "the interaction of human capital, organizational resources, and social capital existing within a given community that can be leveraged to solve collective problems and improve or maintain the well-being of a given community" (p. 295). It is fairly widely accepted that community capacity includes the knowledge, skills, relationships, leadership, and resources present within a community, and that when more capacity exists, communities are better able to mobilize and support a specific change effort (Baker & Teaser-Polk, 1998; Garkovich, 1989; Goodman et al., 1998; Kubisch et al., 2002; Norton et al., 2002). It may operate through informal social processes, such as social ties and neighborhood leadership, which are particularly important for fostering community mobilization and resident participation (Garkovich, 1989).

Social ties refers to the type and extent of relational interactions that exist within a neighborhood, such as the extent to which neighbors socialize with each other or exchange favors or resources. Social ties are extremely important in developing trust and shared norms among neighbors, developing a sense of community, exchanging important information, and establishing informal social control (Cantillon, Davidson, & Schweitzer, 2003; Caughy, Brodsky, O'Campo, & Aronson, 2001; Elliott et al., 1996; Kubrin & Weitzer, 2003; Sampson et al., 2002). According to Foster-Fishman, Cantillon, Pierce, & Van Egeren (2007), "social ties within a neighborhood provide a critical mechanism for connecting residents to their neighborhood and fostering the social networks needed to engage residents in change efforts and in collective action" (p. 94).

Leadership is a critical tool for identifying local issues, initiating action, and mobilizing residents to respond to the work at hand (Norton et al., 2002). According to Foster-Fishman, Cantillon, Pierce, & Van Egeren (2007), "[l]ocal leadership has been consistently identified as an essential component of community capacity and is central to the ability of a neighborhood to mobilize for change" (p. 94). The success of any neighborhood or social change effort depends on the ability of neighborhood leaders to gain access to resources both within and external to the neighborhood (Gittel & Vidal, 1998; Mesch & Schwirian, 1996).

ii. Community Readiness for Change

In the context of community building and community-change, readiness refers to "the degree to which a community believes that a change is needed, feasible, and desirable" (Armenakis, Harris, & Mossholder, 1993). "Over the past decade, research has shown that communities differ in their levels of readiness and that communities with higher levels of readiness are much more successful in planning, implementing, and sustaining community initiatives" (Foster-Fishman, Cantillon, Pierce, & Van Egeren, 2007). There are two critical elements of community readiness – collective efficacy and hope for change – which are particularly important when determining whether a community is ready for change and if a CCI is appropriate (Foster-Fishman, Cantillon, Pierce, & Van Egeren, 2007).

The concept of collective efficacy refers to the shared belief that neighborhood residents have a say in important community characteristics – that the actions of residents can and will result in meaningful and positive community change (Perkins & Long, 2002; Price & Behrens, 2003). Collective efficacy has been defined as "social cohesion among neighbors combined with their willingness to intervene on behalf of the common good" (Sampson, Raudenbush, & Earls, 1997, p. 918) and as "trust in the effectiveness of organized community action" (Perkins & Long, 2002, p. 295) – both of these definitions place the emphasis on "an individual's sense of the potential for active engagement among neighbors" (Foster-Fishman, Cantillon, Pierce, & Van Egeren, 2007). "[I]f the shared perception is that change is not possible through collective action, residents are unlikely to become involved in neighborhood improvement and larger mobilization efforts" (Foster-Fishman, Cantillon, Pierce, & Van Egeren, 2007).

A central theme in community-building and community-change efforts is rebuilding hope (Kingsley et al., 1997, p. 13). According to Foster-Fishman, Cantillon, Pierce, & Van Egeren (2007), "[h]ope for positive change and a better life is a critical motivational element and has been found to be strongly linked to individuals taking action to improve their lives" (p. 95). "Without the hope that one's life or neighborhood can actually get better, it may appear useless to engage in change pursuits or become involved in neighborhood activities" (Foster-Fishman, Cantillon, Pierce, & Van Egeren, 2007, p. 95; Smock, 1997).

2. Systems Change

The means of solving the problems of poor neighborhoods "lie only partially within communities' boundaries, and expectations for the outcomes of community-based change must reflect that reality" (Kubisch et al, 2002, p. 3). CCIs, which usually develop based on community need, acknowledge a need for modified systems and institutions. A systems-based approach to community change must:

- Recognize the subjective nature of system conceptualizations and engage system stakeholders in an ongoing dialogic process to consider the varied perspectives concerning the problem definitions, system boundaries and characteristics, and system solutions;
- Attend to normative, resource, regulation and operational characteristics that dictate behavior and lived experiences of system members. Particular attention to the similarities and differences in these characteristics across system levels, niches, and actors can illuminate potential areas of support for – or resistance to – change; and
- Result in a sustained shift in the pattern and/or nature of interactions among system parts that ultimately leads to the reduction of the targeted problem (Foster-Fishman, Nowell, & Yang, 2007, p. 213).

"By understanding the deep and apparent structures and their interrelationships within a system, funders and change strategists are more likely to identify system interventions capable of leveraging transformative change" Foster-Fishman, Nowell, & Yang, 2007, p. 213).

C. How Are CCIs Evaluated?

Because research ideology looks very different among CCI models, there are significant challenges to the evaluation of these community initiatives. Due to the dual focus of most CCIs, focusing on both process and outcomes, evaluation of such initiatives is often far more complex than that involved in a single project (Torjman & Leviten-Reid, 2003, p. 17). For example, it is essential to identify appropriate indicators of success at both the process and outcome level. Outcome indicators may include, for example, an increase in the number of persons who found paid employment or in the households that moved out of poverty. Process indicators, in contrast, may try to capture the shifts that occurred in the community as a result of the effort. Evaluating both simultaneously and effectively requires knowledgeable contributions from multiple stakeholders and ongoing conversations among them.

It also becomes difficult to evaluate CCI success due to attribution. "With so many interactions taking place at so many different levels (individual/family, neighborhood/community, and broader context), it often is impossible to determine which interventions generated the identified changes" (Torjman & Leviten-Reid, 2003, p. 17). Rather than devote primary attention to trying to prove impact, it is more appropriate to place priority on creating more robust evaluation frameworks and "developing the capacity of all community change stakeholders to collect and analyze data in a way that helps them make better collective decisions and improve implementation, whereby also increasing the likelihood of actually testing their theories and generating knowledge for the field" (Kubisch et al, 2010, pp. 105-106).

Another challenge of CCI evaluation is the pervasive concern with "what works." While this information is important, it is not necessarily the most critical concern of a CCI model. Instead, the central question that should be asked is not so much "what works" but rather, "what did we learn from this work?" For example, evaluators should be in tune with answers to the following questions:

- What appears to have been a successful intervention and why?
- What factors contributed to its success?
- Why did certain interventions appear not to work effectively?
- What could have been done differently to ensure a more positive result?

These questions will more appropriately incorporate additional perspectives towards modified processes, if needed. It would be far more helpful to have feedback about performance on an ongoing basis so that less than effective interventions might be identified and shifted. Or, perhaps the process by which a program has been set up is not operating appropriately or is far more problematic than originally intended. It would be important to know this information earlier rather than later in the process, so that the program can adapt appropriately.

Due to the complexity of evaluation processes in a CCI, more robust research frameworks should be employed to maximize learning. To make evaluation frameworks more robust, CCIs should aim to:

- Make the framework creation process real and inclusive;
- Build stakeholders' capacity to monitor their own performance;
- Work harder to specify interim outcomes or markers for progress; and
- Revisit and readjust the framework periodically (Kubisch et al, 2010, pp. 99-101).

To maximize learning potential at each stage, CCIs should:

- Share data;
- Establish vehicles for translating learning into action; and
- Create thoughtful links between evaluation and communication (Kubisch et al, 2010, pp. 102-103).

"The challenge is to create new organizational arrangements that encourage - even insist upon - learning as a group" (Kubisch et al, 2010, p. 104). One way to do so is to adapt an Internal Learning Cycle for evaluation (Kubisch et al, 2010, p. 65). This process requires that leaders facilitate a culture of performance, establish data metrics, and incorporate analysis, reflection, and innovation towards higher performance measures.

The Internal Learning Cycle, depicted below in **Figure 1**, focuses on learning from all involved members of a CCI model, including partnerships created to meet community need.

Figure 1. The Internal Learning Cycle

"Progress and innovation occur when all of the players contribute and reflect together on what they have learned from diverse experiences" (Chin, 2006). To create intentional and sustainable learning practices through community change evaluation processes, CCI's should incorporate the following principles:

- ***Slow down the process:*** Every time the evaluation team (which hopefully includes stakeholders) meets to discuss the evaluation process or findings, time should be allocated for reflecting on and discussing what is being learned - about each other, the program or initiative, evaluation, and, ultimately, the evaluation's findings (Preskill, Zuckerman, & Matthews, 2003).
- ***Embed learning processes into evaluation-related meetings:*** When stakeholders get together, they should intentionally engage in reflection; questioning; dialogue; identifying and challenging values, beliefs, and assumptions; and providing constructive feedback (Preskill & Torres, 1999).
- ***Look for opportunities to learn throughout an evaluation process:*** Stakeholders should pay special attention to new questions, things that don't fit expectations, emerging patterns, and developing insights, as data are being collected, analyzed, and synthesized. Whenever possible, learning from the evaluation should be communicated in a variety of ways during the evaluation process and not relegated to an end-of-year final report (Torres, Preskill, & Piontek, 2005).
- ***Learn from success as well as failure:*** Attention should be paid to things that have gone well in an evaluation or in the community change effort as well as things that appear to have failed. Learning from failure has been found to help articulate faulty assumptions and errors in thinking that led to disappointing outcomes (Argyris & Schon, 1995; Garvin, 2003).
- ***Develop mechanisms for sharing knowledge:*** "Whether we use internal knowledge management systems, shared measurement systems, in-person presentations and meetings, newsletters, website postings, social media, or any other medium, we must be intentional and thoughtful about what and how we communicate our learning to others" (Kubisch et al, 2010, p. 108).

V. UNDERSTANDING THE CONTEXT

A. A Snapshot of the Little Earth Community

Little Earth is the only Department of Housing and Urban Development (HUD) subsidized housing development in the United States with American Indian preference (Little Earth Changing Expectations, 2015) and provides 212 housing units for Native people from at least 20 tribes. Spanning 9-acres, Little Earth is centrally located in the city of Minneapolis near the Phillips neighborhood. The urban community is very diverse and populous, representing peoples of all different backgrounds and walks of life. Despite the provision of subsidized housing, poverty continues to be the biggest challenge for Little Earth residents and families, as the annual income for 62% of its residents is less than $9,999 (Little Earth Changing Expectations, 2015).

Unfortunately, Little Earth residents and families do not receive much benefit from government funding because most direct government funding assists tribal or reservation entities and communities; It does not provide direct assistance for those Native Americans who do not live on designated tribal lands or reservations, such as those living in urban areas and communities such as Little Earth (Little Earth Changing Expectations, 2015). Because 78% of America's Native American population is now living in urban settings, and due to complicated government policies, the vast majority of Native Americans are excluded from receiving funding support and are left without access to the resources to which they are entitled and need (Little Earth Changing Expectations, 2015).

Historically, the community has been plagued by significant problems. Community members experience challenges due to poverty, high crime rates, high rates of unemployment, high drop out rates from Minneapolis Public Schools, domestic abuse, drug and alcohol abuse, diabetes and other health concerns, as well as a number of additional issues. Currently, 98% of families are classified as "very low-income" with a median income of $8,500 annually and 47% of head of households are unemployed (Little Earth About Us: History, 2015).

B. The Organizational Components of Little Earth

Founded in 1973, Little Earth has been a center of American Indian support since its' beginning and has been recognized as a leader and innovator in providing services to the Native American community. However, it has been met with many challenges, including financial problems in 1975 and 1994. Through the financial and political hardships, the American Indian Movement (AIM) has been influential in shaping the Little Earth community and maintaining its' native preference. AIM has also been monumental in organizing the residents and community members for improved conditions, including fundraising for a new street light, donations to keep Little Earth in operation, and advocating for ongoing Native preference for housing.

There are numerous staff members and formal leaders incorporated into Little Earth's existing structure, each designated to a specific community organization (LEUTHC, LERA, and the NELC). Their responsibilities and salaries are compiled based on available resources from each entity rather than a consistent funding source. Additionally, it is not necessarily required that Little Earth staff be residents of the community, so many live outside of Little Earth.

Currently, Little Earth is self-managed and supported by three primary organizations:

1. Little Earth of United Tribes Housing Corporation (LEUTHC): LEUTHC includes Little Earth Management (LEM), which now independently manages and controls all Little Earth HUD-related properties since the early 1990s;
2. Little Earth Neighborhood Early Learning Center (NELC): NELC includes community services and two highly rated preschool education programs; and
3. Little Earth Resident Association (LERA): LERA includes a community and education enrichment program that delivers services to the community (Little Earth, About Us, 2015).

LERA, the primary organizational representative for the residents of Little Earth, formed in 1983 as a 501(c)3 nonprofit, and represents Little Earth residents on issues that affect the community and provides a voice for resident concerns (LERA, 2015). LERA's mission is "to unify a culturally strong and healthy Little Earth Community, building self esteem and instilling self determination in our residents" (LERA, 2015). In working to achieve its mission, LERA also provides social, educational, health, and opportunity programs within the community, recognizing that the most appropriate means of achieving its mission is through holistic and culturally relevant programming for residents that addresses the many aspects of the lives of its residents (LERA, 2015).

LEUTHC, formed in 1994 as a 501(c)3 nonprofit, owns and operates all Little Earth properties. Its mission is to "provide members of the American Indian community with the opportunity to live cooperatively in attractive and affordable homes" (LEUTHC, 2015). It accomplishes its' mission with a professional office and maintenance staff that builds relationships with the community and the Department of Housing and Urban Development (HUD). As a subsidiary, Little Earth Management (LEM) aids in the management of all Little Earth properties by providing leadership and expertise in the LEUTHC organization.

The NELC, another 501(c)3 nonprofit, was formed in 1998 to "provide a community owned center whose leadership is committed to working with the Little Earth housing community, American Indian families, and the Phillips Neighborhood to maintain a neighborhood facility for culturally based early childhood education" (NELC, 2015). The facility provides a number of educational services for both young children and parents and families and is the benefactor of multiple funding streams from Hennepin County.

Each of these organizations is governed by its own board of directors, each of which is comprised various community members who are voted in by residents. They are connected within the Little Earth organization, but the function of each of these nonprofits is unclear. In looking at the organizational structure, staff, funding, and communication flows are evident but sporadic and confusing.

C. Culture and Tradition as Community Assets

Culture and tradition are integral to the lives of Little Earth residents and represent assets within the community. Culture and tradition also significantly factor into Little Earth's mission. Culture is defined as: a civilization, society, way of life, or a lifestyle that is made up of customs, traditions, heritage, habits, ways, mores, and values (Merriam-Webster Dictionary, 2015). Tradition is defined as: a way of thinking, behaving, or doing something that has been used by people in a particular group for a long time, and as the stories and beliefs that have been part of the culture of a group for a long time (Merriam-Webster Dictionary, 2015). Traditional Native American values are embedded into Little Earth's organizational

structure as well as its mission and vision. The following are the core values identified by Little Earth and are derived from the culture and tradition that lie within both the Little Earth community and the broader Native American community (Little Earth Residents Association, 2015):

1) Reawaken and strengthen its culture;
2) Live respect and accountability;
3) Inform and empower;
4) Expect education;
5) Create hope in countless ways; and
6) Grow self-determination.

Within a Native community as a whole, lay varied communities of diverse cultures. However, under the "umbrella" of most Native communities appears a theme of extreme disenfranchised and fragmentation due to external events and trauma. The "common" experience is on a continuum of numerous destructive events and attempted genocide by external communities and government. The damage is extreme and diverse, individually, and in overall community. At the core of historical government policies are the brutal fragmentation of Native culture and spiritual practice. This has been done through years of dominant society tyranny, ongoing discrimination and persecution, and continued and current unjust policy impositions. The general core way of life, or culture in aboriginal peoples is relationship and community oriented. Community is valued over individuality and all the earth and beyond is connected and relational. This core value system was attacked, eroded, and removed through dominant society aggression and oppression. Native way of life was forever changed through dominant society interaction. One way this historical trauma reveals itself is through internal broken community values and systems. Entire generations of Natives have no knowledge of their history, their ancestors, their language, and their traditional way of life. In Australia, specifically with respect to the Aboriginal culture, this is referred to as the "the stolen generation," where Aboriginal children were taken from their homes and adopted out to mainstream white families. At the aborigine core are complicated layers of internal conflict and politics as manifestation of the endured historical oppression. The solution is in the internal aborigine core relationship and traditional values. Although dominant culture attempted to destroy Indigenous culture it did not succeed and internal culture has endured, has survived and is rebuilding through the resilience and strength of aboriginal people. However, dominant societal culture is active and pervasive and a unity of Native people is necessary for self-determination within the Native community.

Reflection on these traditional Indian values and dominant society values reveals a dichotomy. Awareness of this dichotomy is helpful in understanding the Little Earth community and its relationship with dominant society. **Table 2** provides a comparison and contrast between Native American traditional values and Non-Native dominant society values.

Table 2. Native American Traditional Values and Non-Native Dominant Society Values

Native American (Traditional Values)	Non-Native (Dominant Society Values)
Group (take care of people)	Self (take care of self)
Today is a good day	Prepare for tomorrow
A right place / a right time	Use every minute
Experience, knowledge, and wisdom are valued	Youth is valued
Cooperate	Compete
Be patient	Speak up
Listen and you will learn	Take and save
Live in harmony with all things	Conquer nature
Great mystery / intuition favored	Skeptical / logic favored
Humility	Ego / self involved
Spirituality as a way of life	Religion as a part of life

(Teaching and Learning with Native Americans, A Handbook for Non-Native American Adult Educators).

Many Native American cultural values align with both the core values identified by Little Earth and the characteristics that exemplify successful CCI models:

- **Cooperation.** This includes policy change, democracy, and inclusivity, along with interconnectedness, interdependency, and the recognition that all things are in relationship
- **Respect for Tradition.** Ojibwa worldview is the belief in the natural world and cultural formations such as music and dance co-existing in a symbiotic partnership that is essential to the good life. Regular gratitude prayers and feasts were common (Child, B. J. 2012). This worldview is evidenced by the strong traditions visible in the broader Native community, as well as the Little Earth community – these traditions include: ceremony; vision quests (which serve as a right of passage, opportunity for self examination, and a means of seeking guidance from signs in nature); sweat lodge; totems; and seeking guidance from all life forms (including plants and animals) to inform problem-solving, lifestyles, and way of life.
- **Group Emphasis.** This is visible in the inclusive, non-hierarchical, and democratic nature of governance and interaction within Native communities, as well as the emphasis placed on social harmony, taking care of one another, showing great respect for others, and declaring and sharing efforts to support the greater good.
- **Individual Autonomy.** This includes respect for individual dignity, support of individual rights, and acceptance of full responsibility for individual actions.
- **Generosity.** For Native American, generosity is a "highly developed value on the spiritual road to a good ethical life" and is "ritualized in ceremony and diplomacy" (Child, B. J., 2012, p. 92). Generosity is also valued as an important leadership quality. Generosity is exemplified in the tradition of sharing property and food in the Native culture.
- **Non-Materialism.** Material things and assets are not highly valued in the Native culture and individuals are respected for their character of giving, not necessarily the giving of material things, assets, or things with monetary value.

- **Pragmatism and Practicality.** Native cultures value intuition and recognition of the knowledge of plants, animals, and all things, and place great importance on learning through oral tradition (storytelling). Also, the concept of time is non-linear and emphasis is placed on being present (not multitasking) and achieving mindfulness of the present moment.
- **Respect for Elders.** Age is highly respected in Native culture and is grounded in the belief that wisdom comes with age. The elderly stage of life is highly esteemed and elders are viewed as resources and mentors for their people, with elders being revered for their life experience and sought out for their insights.
- **Spirituality.** Spirituality is a way of life in Native culture is an integral part of each day, and includes a respect for and recognition of interdependence of all forms of life, with the understanding that interconnectedness is the natural order. Spirituality places importance on living in harmony with nature and a primary aspect of is the belief that progress should not be made at the expense of the earth and nature. One way to sum up this spirituality is as followed: "Belief in the healing power of song, dance, medicine, and herbs; the value of dreams and prayer; and the deep reverence for sacred places and the spiritual power of the natural world" (Child, B. J., 2012, p. 91).
- **Listening and Observation Skills.** This encompasses the view that listening is important for learning. It also reflects the cultural understanding that no species is supreme and that observation of the earth, two legged beings, four legged being, rocks, plants, and everything else is valuable, honorable, and to be respected, as this observation teaches people how to live.
- **Extended Family.** Many Native American family units are extended and often include mothers, fathers, grandparents, aunts, uncles and cousins and it is not uncommon to have "adopted" relatives in the household (Allison & Vining, 1999). It is common, and considered valuable and honorable, to have the extended family all living in close proximity to one another (Allison & Vining, 1999).
- **Character as a Source of Status.** It is important for Native individual to emanate cultural values in their character and a character that reflects value in honesty, generosity, patience, acceptance, justice, integrity, honor, balance, forgiveness, responsibility, and unity is viewed as a source of status (White Bison, 2002, pp.14, 19, 20, and 56).
- **Cultural Pluralist.** This reflects an ability to navigate dominant society and to exist within the dominant society while maintaining the Native culture and is exemplified in the bilingual ability of the Native people.

D. Established Programs and Services

Little Earth has established a number of programs and services aimed at providing resources and opportunities to its residents. There are ten programs that are specifically directed at Little Earth implementing its core values and realizing its mission (Little Earth, Programs, 2015). These programs are as follows:

- **Community Farm.** The Community Farm is more than just urban farming – community members not only benefit from cultivating their own food, they gain an understanding of healthy cooking and eating, as well as experience the benefit of physical exercise through gardening.

- **Education and Employment.** There are three primary components of the Education and Employment Program. First, the program is focused on success in college/postsecondary education and offers assistance for completion of education and scholarship applications, as well as resources to aid in pursuit of employment after graduation. Second, the program focuses on enhancing school success by providing students with assistance related to generational barriers that can impede their success in school. The coordinators of the program provide advocacy and guidance to create a positive experience for students and an environment in which they can thrive. Third, the program focuses on preparation for college/postsecondary education. The Wiconi Waste program, a partnership with Minneapolis public and charter schools, serves as the foundation for this component of the Education and Employment Program, providing services that include coordination of resources, monitoring attendance, transportation assistance, life skills training, and student/family trust and relationship building.
- **Homeownership Initiative.** The Homeowner Initiative provides skills training for successful homeownership and rebuilding homes adjacent to the Little Earth property for Little Earth residents, which serves to revitalize the adjacent neighborhoods and communities. In addition, the program engages partner organizations and provides green jobs.
- **Omniciye ("Coming Together for a Common Purpose").** The Omniciye program is a partnership between Little Earth and Hennepin County to provide varied program assistance to the Little Earth community. The program is focused on strength and empowerment through a holistic approach, specifically the "Wheel of Wellness" which seeks balance in mind, body, and spirit. The program provides participants with a Coaching Team that supports participants by: providing crisis and case management; providing Hennepin County program navigation assistance; connecting participants to appropriate counseling and cultural resources; promoting holistic wellness; promoting self-determination through individual goal planning; and facilitating community engagement to include growth of the mind, body, and spirit. The program also provides participants with a Community Connector who develops community partnerships through education and involvement to support all residents: elders, youth, and family. The Community Connector promotes the rights and safety of elders; organizes and facilitates Elder's Circle; provides intergenerational opportunities, onsite employment support for elders, and onsite Rule 25 assessments; and combats health disparities through Urban Indian Community partners. The program also provides onsite access to public assistance programs including cash, food, medical and emergency assistance, applications for programming, culturally specific services, case management, counseling, chemical health assessments and referrals, psycho-educational groups, school support, elder services, and business support.
- **Early Childhood Partnerships.** Family Partnership & Baby's Space serves Little Earth and the Phillips Neighborhood by providing access to preschool programs through non-profit partners, seeking to empower families and enhance school readiness. Four Directions Family Center offers preschool and full day childcare from 16 months to 12 years of age (or 5th grade). Included in programming are the following development programs: pre-academic skill; daily living skills; physical and psychological growth; early literacy; Ojibwa language immersion; music; and occupational, physical, and speech therapy.
- **Resident Advocacy.** Advocates provide Little Earth residents with housing resources that include strategic prevention of housing conflicts and healthy lifestyle support.

- **Safety.** Little Earth has implemented a community safety initiative through partnerships and has created Court Watch, Community Court, and MPD.net.
- **Volunteering.** The volunteer program provides coordination for internal and external volunteer opportunities.
- **Wellbriety.** The wellbriety initiative applies culturally appropriate activities to promote wellness, sobriety, and education. The initiative includes the Circle of Gentlemen, a group for sharing about manhood and parenthood; the Communication & Relationship Building Group, which provides a venue for learning about healthy relationships and communication; and culturally specific counseling, which provides counseling services.
- **Youth Development.** The Youth Development Program is a holistic after school educational program for grades K through 12. The program provides tutoring, computer lab access, music, and social and recreational activities that are culturally relevant in a supportive environment. The five core programs are: (1) Character and Leadership, which offers cultural youth activities that include regalia making, singing, and drum building; (2) Education and Career Development, which offers Career Launch for ages 13 to18 to prepare teens for the workplace, and Power Hour, which provides children ages 6 to18 help with homework, tutoring, and high-yield learning activities; (3) Health and Life Skills, which provides comprehensive understanding of diabetes; (4) Arts Program, which combines interactive art and technology; and (5) Sports and Recreation (Little Earth, Programs, 2015).

It was beyond the scope of this organizational review to understand the processes, utilization, and outcomes of each of these programs. So, while we do know that these programs are provided in the community, a program evaluation has not been completed.

E. A Plan to Transform the Community

In an effort to combat the biggest challenge facing its residents and community – poverty, and all its contributing factors – Little Earth created the Community Transformation Plan (CTP) - a poverty reduction strategy. The CTP is multifaceted and comprised of economic and social support programs related to the Little Earth Home Ownership initiative in combination with a comprehensive housing policy. It is designed to deal with the systemic causes of poverty within the Native population and to reshape the economic, education, and social expectations within the Little Earth community (Little Earth Roadmap for Change, 2015).

The CTP is intended to promote resident self-sufficiency by providing opportunity and access to services such as schools, transportation, jobs, mentoring, workforce development and social services, as well as creating safer and more family-friendly environments (Little Earth Roadmap for Change, 2015). The CTP will then, in turn, empower residents to end years of isolation and the cycle of poverty, build wealth within their families and community, and spur the revitalization of neighborhoods surrounding Little Earth (Little Earth Roadmap for Change, 2015). Little Earth hopes this effort, and the other in which it is currently engaged, will result in positive change within the Little Earth community, as well as the broader American Indian community – "As a community organization, we understand that serving our residents individually will not achieve our goals. But by serving the larger American Indian community through our programs and replicable models, we are able to create a ripple effect of improved economic opportunities, lower crime

rates, reduced scholastic achievement gap, reduced health disparities, and the attainment of self-determination" (Little Earth, Changing Expectations, 2015).

F. A Strategic Approach to Community Transformation

Little Earth's ten year strategic plan was initiated in 2008 as a community effort comprised of four broad areas: (1) *Family*, consisting of wellbeing, self-sufficiency, housing, and employment; (2) *Children*, consisting of childhood education from age 0 to 5; (3) *Youth*, consisting of education and youth development; and (4) *Community*, consisting of positive community and health initiatives to benefit the Little Earth community and the surrounding Phillips neighborhood. Little Earth's *Philosophy of Change,* a four-stage revitalization process, which emerged from the strategic plan, includes the following stages:

- **Community Stability:** The community must be a stable environment for children and people to grow. They must feel secure in their environment and not be inhibited from participation in community activities.
- **Creating Hope:** The community must believe in themselves as agents of change, and that they, personally, can make a difference. They must believe in the programs and that there is a place they can go for help.
- **Fostering Growth:** When the tools must be there to support taking the first step in the direction of change.
- **Achievement:** Self-determination is the bellwether of community revitalization and the epitome of what can be achieved through constructive engagement between community organizations, government, foundations and public safety practitioners (Little Earth Roadmap for Change, 2015).

The four stages of the *Philosophy of Change* serve as the foundation for Little Earth strategy for change. **Table 3** sets forth the phases of Little Earth's strategy for change.

Table 3. Little Earth Phases of Strategic Change and Results

PHASE	PHASE ONE	PHASE TWO	PHASE THREE
Housing	Land, Houses, and Contractor Secured for Home Ownership Program	1.5 Homes Under Construction with 5 More in Acquisition or Planning Phase	20 Homes Built and Owned by Former Residents
Income	20% of Households have Employment Income	30% of Households Have Employment Income	50% of Households have Employment Income
Early Education	60% of Children 3-5 Enrolled in Preschool Program	70% of Children 3-5 Enrolled in Preschool Program	90% of Children 3-5 Enrolled in Preschool Program
Parent Education	30% of Parents Enrolled in a Parent Education Program	35% of Parents Enrolled in a Parent Education Program	N/A
High School Graduation	50% High School Graduation Rate	65% High School Graduation Rate	85% High School Graduation Rate
Community Involvement	20% of Community Engaged in Volunteerism and Leadership	45% of Households Engaged in Volunteerism and Leadership	50% of Community Engaged in Volunteerism or Leadership
Other Successes	N/A	-Created Little Earth Management (LEM) -Created the Urban Farm -60% Reduction in Crime	$80,000 Net Income from Food Co-Op and Urban Farm

(Little Earth Roadmap for Change, 2015).

Little Earth has completed the first and second phases of its strategy for change, has experienced success during phases one and two, and expects to experience further success in phase three. At its' current phase, it is not specifically clear how the development of an indigenous CCI model would contribute to the existing CTP model. However, given the goals and successes seen so far, the CTP model aligns well with many of the core components of a CCI model.

VI. COMMUNITY-DIRECTED RESEARCH

Based on our understanding of a CCI model, it became increasingly clear that direct participation of all stakeholders in organizational processes is needed to ensure the success of the community. Without incorporating the assets and needs of the community, no CCI model can be successful. At Little Earth specifically, there are a number of factors – including the ongoing extraction of information and experience from the community – that highlight the desire for internal data collection and involvement of residents. In alignment with a CCI model, project researchers engaged existing organizational components to facilitate data collection methods with Little Earth residents.

A. Assembling the Group

The Community Building Team (CBT) is a group of 22 residents that was established approximately 8 weeks in advance of work beginning on this project. It was initially engaged as a talking circle that would brainstorm and discuss community issues, occurrences, and concerns. The CBT aims to build trust within the community, and improve relationships between residents and staff. The CBT also serves as an avenue for developing employment-based skills and knowledge so that residents are empowered to make community changes, create momentum for increased engagement, and build their resumes.

Initially, we had hoped to conduct a talking circle with the CBT to understand the current atmosphere at Little Earth and how residents perceive an ideal community. However, upon meeting with the group, it became clear that they were "tired of brainstorming." They were knowledgeable about their community and were motivated toward action in creating community change. Our intent quickly evolved to becoming facilitators of action rather than academic researchers collecting data. Because of their willingness and readiness to act, the CBT began work on Little Earth's first community engagement survey to be conducted entirely by residents for the benefit of residents. What resulted was organic, unexpected, and unprecedented – internal data collection through a process designed by residents (utilizing consensus driven methodology) to be utilized for residents.

Through our involvement with the CBT, we gained invaluable, first-hand information about the current environment and atmosphere at Little Earth, including issues, processes, challenges, and assets. Meeting with the group frequently, allowed us to see that there are many beneficial resources within the community that can be utilized to support an effective, indigenous CCI model. It is through our work with the CBT that we were able to understand how a CCI model could be applied to the Little Earth Community. In addition, through collaboration with this group, we were immersed in the potential that lies within the Little Earth community, namely the potential to build and maintain meaningful relationships, work together, and ultimately, thrive collectively.

B. Collecting and Analyzing the Data

Within the first meeting, the group determined that a survey would be the best way to start building momentum toward change at Little Earth. Regular meetings were scheduled (twice a week for a total of five hours) to organize and plan their community-based strategies. Using group consensus, the CBT identified the purpose of the survey, wrote neutral questions that would generate meaningful responses, and prepared for collecting data through administration of the survey. The focus was to understand the resident experiences in the community and the resident concerns that have arisen from those experiences. The survey was entitled, "Community Engagement Survey," and included four questions directed at eliciting

both qualitative and quantitative responses on a number of issues including crime and violence, housing, safety, maintenance, and organizational effectiveness.

Using door knocking as the means of data collection, the CBT aimed to make contact with all 212 housing units on the Little Earth premises. The members of the group were very sensitive to the current community atmosphere and strategized effectively in order to use the survey as a way to engage with residents, while being respectful of the apprehensions of residents. For example, after determining that a fear of retaliation may exist among residents, the CBT chose to take measures to ensure that the identities of respondents would remain unknown. To ensure the anonymity of respondents, all completed surveys were placed in a sealed envelope with no personally identifiable information. The CBT also decided that residents should be made aware that the survey was being administered, so the CBT chose to leave a note on the door of each unity, even if they had gotten no answer. Basic materials regarding landlord and tenant rights and responsibilities were also provided to interested residents, along with additional information regarding the CBT, its mission, and how residents can become involved in the group. Other strategies were used in conjunction with the survey to meet the CBT's mission of building relationships.

In only four days, the CBT had visited each unit on the Little Earth premises and collected a total of 94 responses to the survey. Having gotten these responses, the group was anxious to analyze the results and excited to share the results with the community, and immediately dove into analysis of the data. Using simple analysis processes – tallying and clustering responses – the group was trained in research methodologies of both qualitative and quantitative data analysis. Primary themes emerged from the data and future action items surfaced, which allowed the CBT to better understand the issues that were present in the community and concerns held by the residents.

It was after this work by the group that its name was change from the "Leadership Cohort" to the CBT. This change was the result of the recognition on the part of the group that "Community Building Team" aligned more appropriately with the mission of the group to build relationships between Little Earth residents and staff. The name change was intentional and evidences the CBT's hope that residents would feel more compelled to join the group and become more engaged in the community.

C. Sharing the Results

Throughout our work with the CBT, the members of the group shared their experience that when surveys were administered in the community in the past, the results were never shared with the residents, which resulted in a general distrust of traditional data collection methods and practices. This distrust is evidenced by a feeling among the members of the CBT that nothing has ever changed, or improved, at Little Earth. Therefore, a primary concern for the group became sharing the data and the information derived from the data with residents and ensuring that the information reached them in a meaningful way. Because the community relies mainly on face-to-face communication, the group began compiling results to be dispersed among residents at two upcoming events. The first event was National Night Out held on August 4, 2015. The second event was the Community Pow Wow, with a focus on sobriety, held on August 8, 2015.

While the results of the survey are powerful, the survey results belong to the Little Earth community and should be shared with the community by the CBT, the residents who designed and administered the survey, analyzed the data, and interpreted the results. Thus, the results of the survey are not included in this paper.

VII. DISCUSSION

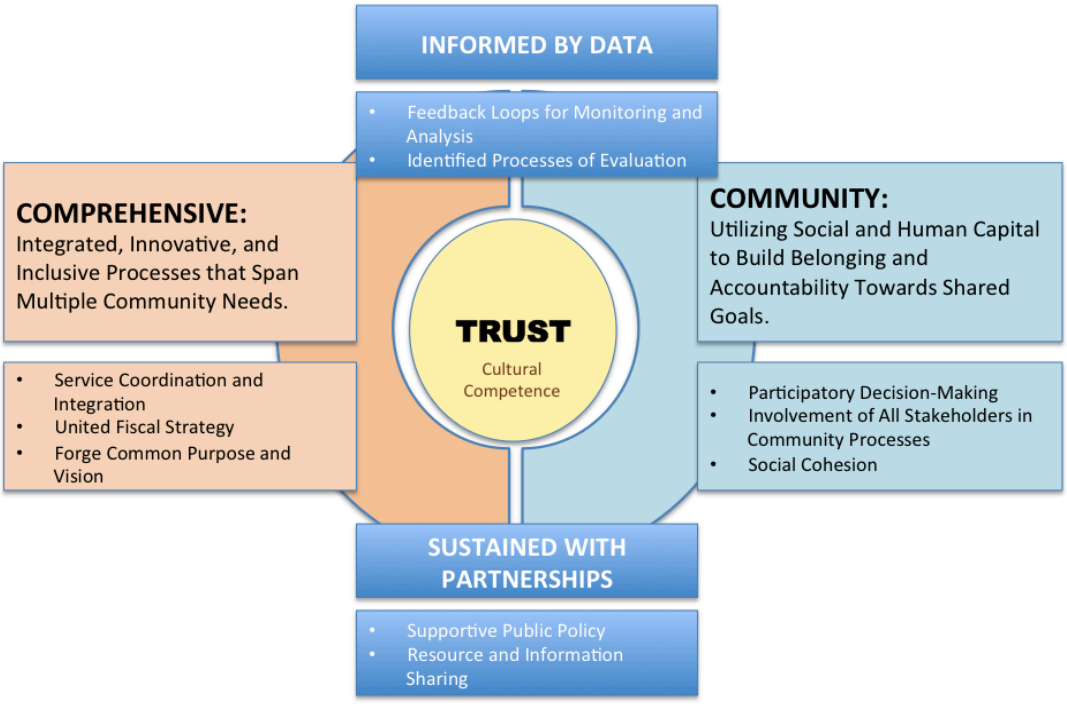
A. Components of a Successful CCI

At the core of the CCI model is trust and that trust is fueled by cultural competence, which ensures that all stakeholders are aligned towards a unified mission that is representative of the community. In many cases, such as is the case for Little Earth, cultural competence, which includes respect for culture, is the primary method of establishing trust among key stakeholders. Once trust is established, a comprehensive, community-focused, data-informed, and partnership-sustained community change effort, a CCI model, can be built. Further explanation of the four foundational components of a successful CCI follows:

- **Comprehensive.** To foster comprehensive initiatives, organizations should invest in service coordination and integration, providing services (generally through programs) that add value to the community in a clear and effective way. The organization should also utilize a united fiscal strategy that is both robust and sustainable. Finally, successful CCIs forge a common purpose and vision for attaining community goals.
- **Community.** To build community, CCI models heavily rely on participatory decision making strategies for accomplishing its' mission. Successful models often involve stakeholders from all realms of the community to contribute to key decisions with clear structures to support them. These CCI models also provide structures for enhancing social cohesion by facilitating stakeholder interactions (i.e., getting to know your neighbors, co workers, staff members, etc.).
- **Data.** CCI models and their processes are informed by ongoing research in the community. Feedback loops for monitoring and analysis are essential for a well-functioning comprehensive community initiative. These feedback loops are often built right into the organizational structure and provide data sets for multiple aspects of community life. They also have clear processes and strategies for evaluation that are documented and stored in the community.
- **Partnerships.** Partnerships are another key component in developing sustainable, effective CCI models. Here the focus is on resource and information sharing in mutual beneficial partnerships. This allows multiple organizations and communities to unified towards a shared mission and build a supportive public policy framework in which to conduct their work. While the partnership aspect takes quite a bit of time, it will sustain CCI models long term.

A successful CCI must be integrated, innovative, and inclusive processes that address various community needs (comprehensive) while also utilizing social and human capital to build belonging and accountability towards shared goals (community). Without either of these components, a CCI model cannot function effectively. At its core, a CCI is a comprehensive and community-focused model that pulls together available resources and maximizes them to provide for community needs. Effective CCI models are informed by ongoing research and can be sustained only through meaningful partnerships, both within and outside the community. In doing so, establishing trusting relationships between all sectors of the community is central to establishing the social, institutional, economic, and political bonds necessary for a CCI model to function effectively. **Figure 2** sets forth the components of a successful CCI:, specifically in relation to a community such as Little Earth.

Figure 2. Components of a Successful Comprehensive Community Initiative (CCI)



These components span various levels of governance (community, organizational, and political), highlighting further the need to conduct all work in alignment of the core mission. At each level of governance, Little Earth, as an organization, has a responsibility to create continuous feedback loops internally and externally. These components must permeate the multiple levels (macro, mezzo, and micro) of the Little Earth organization. **Figure 3** below depicts the CCI model by organizational level and the responsibility of an organization to provide for the community.

Figure 3. Comprehensive Community Initiative (CCI) Model by Organizational Level

B. A Foundation to Build Upon

Through analysis, it became increasingly clear that Little Earth has multiple components already in place to develop itself into a CCI: it provides numerous services, incorporates traditional values into its' vision, and has made partnerships to serve its' mission. Additionally, our work with the CBT revealed that residents are engaged, motivated, and desire training to conduct community-based research. The successes Little Earth has experienced in the initial phases of implementation of its strategic plan show great potential in meeting the needs of residents in a holistic and comprehensive way. The potential that lies within the Little Earth community is supported by the resilient people that reside at Little Earth, the culture and tradition that exist within the community, the programs and services provided by the Little Earth organization, the organizations strategy of Little Earth, and the CBT. The CBT has the capability to anchor Little Earth's foundation for change, as the group has become a source of resident engagement, leadership capacity, community-directed research, and community voice.

Little Earth identified the following core values as integral to its strategic plan: (1) reawaken and strengthen its culture; (2) live respect and accountability; (3) inform and empower; (4) expect education; (5) create hope in countless ways; (6) grow-self-determination (Little Earth Residents Association, 2015). These core values, along with the other aspects of the Little Earth community, create an environment ripe for positive change and poised for evolution into a CCI. Within the many tribes represented in the Little Earth community, observance and living of tradition and values emerge as primary components of the Little Earth culture, which align with the principles of successful CCI models. Both the CCI model and indigenous culture seek harmony within the self and the community.

C. Capacity and Readiness for Change

There are two additional components that are essential to Little Earth successfully implementing an effective, indigenous CCI: capacity for change and readiness for change. Although Little Earth's capacity for change may support development of an effective, indigenous CCI, the community's readiness for change may prove to be a significant obstacle and requires immediate attention.

Capacity for Change. A community has the necessary capacity for change if there exists in the community sufficient human capital, organizational resources, and social capital that can be leveraged to address the collective issues facing the community such that the wellbeing of the community can be improved or maintained. Based upon the many and varied programs, initiatives, opportunities, and resident engagement, It is clear that Little Earth has the capacity for change.

Readiness for Change. A community is ready for change if the people within the community believe that a change is needed, feasible, and desirable. If a community is not ready for change, change is difficult, even impossible, to accomplish. The CBT, through the Community Engagement Survey, began to explore whether the Little Earth community is ready for change and further exploration of the community's readiness is necessary to determine whether change within the community is possible. If it is determined that the community is not yet ready for change, Little Earth will have to work diligently to engage the community in determining whether, from the perspective of its residents, change is needed, feasible, and desirable.

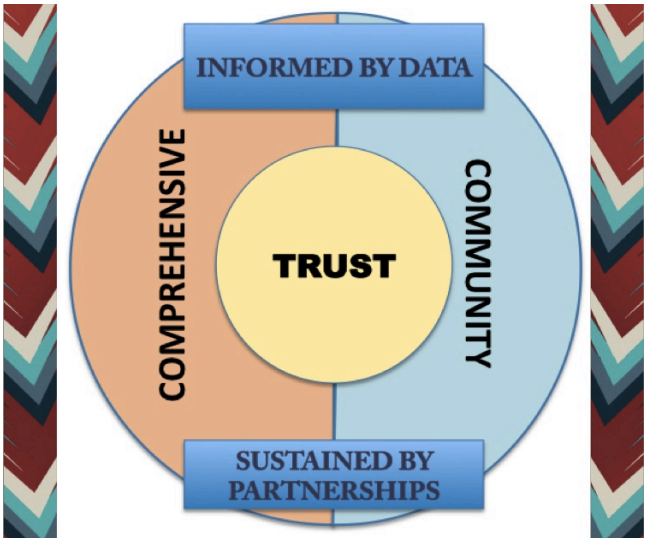
VIII. RECOMMENDATIONS

In order to position itself to evolve into an effective, indigenous CCI, Little Earth, including both residents and staff, and the community as a whole, must make efforts to better align its mission, action, capacity, collaboration, and learning. First, Little Earth must clarify its mission, desired outcomes, and operating principles. Second, it must be intentional with its actions. Third, it must both assess and build its capacity. Fourth, it must effectively manage its partnerships and collaboration. Fifth, it must both learn and adapt along the way. Little Earth must also incorporate the following components of successful CCIs into its CCI model:

- **Trust:** Little Earth must build trust within the community as trust serves as the foundation for any community seeking to experience positive change.
- **Comprehensive:** Little Earth must integrate the multiple and varied components of its system into a unified, comprehensive system. In order to accomplish this, Little Earth must clarify its mission, desired outcomes, and operating principles and engage in intentional action.
- **Community:** Little Earth must build its community, specifically building capacity within its community. In order to accomplish this, Little Earth must assess and build its capacity and effectively manage its partnerships and collaboration.
- **Data:** Little Earth must continually collect data and evaluate its actions and progress, allowing the results of such evaluation to guide its future actions. This requires that Little Earth learn and adapt along the way.
- **Partnerships:** Little Earth must identify and sustain partnerships that serve its mission.

Figure 4 provides a simple illustration of the components that must be present in order for Little Earth to evolve into an effective, indigenous CCI, which can serve as a model for Little Earth's community change effort.

Figure 4. Little Earth's Model for Community Change



Incorporation of these components into its system, through implementation of the recommendations set forth below will allow Little Earth to better align its mission, action, capacity, collaboration, and learning, to position itself to evolve into an effective, indigenous CCI. **Appendix A** provides further detail and next steps to supplement the following recommendations.

It is imperative that the voice of the Little Earth community be heard in determining how the community goes about achieving these recommendations. The residents of Little Earth themselves must identify the needs of the community determine how to build trust within the community; how to make the organizational structure of Little Earth more simple, flexible, accessible, and inclusive; and how to build partnerships that serve their needs and meet the mission of Little Earth. The importance of involving the residents of Little Earth in the decision-making process related to these recommendations cannot be stressed enough, as the answers to these questions lie within the Little Earth community.

A. Build Trust Within the Community

Little Earth must begin its evolution by building trust within the community. The following actions will serve to build this trust: (a) clarify staff and resident responsibilities; (b) make accountability and transparency priorities; (c) standardize policies and procedures; and (d) share information effectively with residents. Trust serves as the foundation for any community seeking to experience positive change. Effective communication is a core component for building trust. A central location or system for all staff and residents to communicate with each other, effectively share information, and gather as needed, is both desirable and obtainable by Little Earth. For example, a monthly update on the website regarding resident, staff, and community information or regular community meetings could aid in communication and building a sense of community.

The CBT can be a significant force in building trust within the community. The CBT has had success establishing a cohesive, egalitarian group based upon a democratic structure with a clear mission for achieving positive change within the Little Earth community. The CBT has demonstrated the commitment and ability to create and enact change, which is evidenced by the Community Engagement Survey the Team developed and administered. It is vital that Little Earth take advantage of the momentum built by the CBT and that the Little Earth organization sustain the work of the CBT with both staff and community support and create an environment in which the CBT can continue to develop, grow, and serve its community.

B. Build Simplicity, Flexibility, Accessibility, and Inclusivity Into the Organizational Structure

Little Earth can continue to evolve, having begun to build a foundation of trust within the community, by ensuring that its organizational structure is simple to understand and navigate, flexible to accommodate the needs of its resident, accessible to all residents, and inclusive of all members of the community. Little Earth can contribute to the simplicity, flexibility, accessibility, and inclusivity of its organizational structure by taking the following measures: (a) align organizational leadership with stakeholders interests; (b) seek ongoing feedback from stakeholders; (c) implement practices that allow the organization to adapt; (d) engage intentionally and regularly with residents; and (e) involve residents in decision-making processes.

Future research is a necessary component of this recommendation and must include in depth analysis of the programs and services currently provided by Little Earth and how those programs support community engagement, collective efficacy, improvement opportunities, and efficient interdependency between resources and programs.

Community engagement is also a necessary component of this recommendation. Continued internal community engagement for building trust and capacity is vital. Community engagement through use of cultural events for public partnering and collaboration can be utilized to educate non-Native communities of the Native culture and the public policies that create barriers to self-determination within the Little Earth community. Community engagement fosters communication, trust, sharing of perspectives, cultural competence, awareness, and information sharing, thereby creating allies and partners to achieve broader community support.

One means of building accessibility and inclusivity into the organizational structure is to convey relevant information effectively to the community. For example, Little Earth is a HUD subsidized housing development, which obligates Little Earth to provide its residents with information related to their housing. The CBT expressed confusion and housing policy discrepancies that aided in staff and community conflict. The CBT began its work by providing residents with information regarding tenant and landlord rights and responsibilities when it administered the Community Engagement Survey. At the center of trust is communication and the Little Earth organization can continue building trust within the community by sharing information effectively with residents. Specifically, Little Earth staff can provide housing education services (including education regarding tenant and landlord rights and responsibility), facilitate open communication between housing staff and residents, and discuss and address complaints. This forum allows residents and staff to collectively identify issues, as well as solutions. The CBT has expressed significant interest in creating a space or forum for a safe, open, balanced, and respectful discussion of issues within the community and information of which residents should be aware, including information related to their housing.

Another means of establishing inclusivity is to involve residents in organizational activities at Little Earth. Little Earth has recently and successfully established the Tatanka Truck, a native, organic food truck. The Little Earth community and the community at large would be well served in a partnership, or as a vendor with the Minnesota's State Fair. Due to lengthy State Fair vendor waiting lists, a current space-renting alternative is to inquire/utilize the residential housing space rental opportunities outside the fair grounds and along Snelling Avenue.

C. Build Partnerships that Align with Mission

Partnerships are integral to sustaining any CCI model. Little Earth can begin to build partnerships that align with its mission by taking the following measures: (a) articulate a clear message; and (b) be intentional in identifying and pursuing partnerships that serve its mission.

Internal relationship building and action-oriented events between community members, tribes, reservations, and urban Indigenous communities is needed to strengthen common ground bonds and build on internal community strengths for collective current and future achievements for all people. Much of the solution lies internally and exists in the resilience of Indigenous traditional culture and values. The power of unity is vital to create the strength and collaboration needed to produce and claim merited Indigenous policy change.

External relationship building is also needed to ensure that residents receive appropriate and meaningful services that align with the organizational mission. Forged by the organizational leaders, partnerships should be created upon mutually benefitting relationships on a number of issues. These partnerships emphasize resource and information sharing toward a shared goal that is culturally competent. The following are some potential sources of external partnership support that may aid in Little Earth's development of its CCI model:

- The University of Minnesota and Other Local Colleges and Universities: These entities can provide free or low-cost consultants, interns, and volunteers in a number of activities. One specific opportunity is to establish an academic network (path/connection) between Little Earth, The Bush Foundation, and Humphrey School of Public Affairs. The goal of this particular partnership would be to create a Native research institute, with Native researchers, and to provide Little Earth residents with leadership opportunities. It would also provide Little Earth residents an opportunity to be a part of The Bush Foundation's Native Nation Rebuilders Program. This type of research development, directed at creating a replicable indigenous research model, would allow for creation of internal policies and processes to support and protect the Little Earth community. Also, utilizing the already established external partnership with Omniciye program as a resource for addiction referral is another opportunity to facilitate macro level partnerships. This could include addiction educational networks for Licensed Addiction Drug Counselor (LADC) candidate internships, as well as partnerships with the University of Minnesota and Hazelden Betty Ford Graduate School of Addiction Studies. All entities could acquire skills and resources to the betterment of their respective program assets. Building culturally competent counselors expands and informs the community at large. It also assists within the community of Little Earth as an ongoing pipeline for additional addiction resources.
- Local and Native-Run Businesses: These entities can provide culturally competent services for community members, such as food, housing, material goods, and other resources, and can potentially include such businesses within both the immediate and broader communities.
- Minnesota's Native Reservations and Tribal Governments: Due to historical events and current federal government policies, which are significantly fragmented, it is often difficult for Native Americans to obtain the financial support they need and to which, in many cases, they are entitled. The policies have also produced a division and competition for resources between tribes, reservations, and individuals. Almost 80% of Native Americans live in urban areas. Little Earth residents represent 20 or more tribes. At a micro/mezzo level, the competition for resources has created communication deficits and lack of collaboration between urban and reservation residents. Common bond collaboration and community building dialogue and events between Little Earth and local reservations is recommended to build local unity and capacity. At a macro level, these entities can be unified to advocate for increased funding, tap into Native-specific strategies, and large-scale changes in policy. For example, because the majority of Native people live in urban areas, not reservations, they do not have access to federally provided services. Partnering with reservations and tribal governments will aid in policy change to modify classification of Native people for lawful and merited resource allocations. This type of policy change has the potential to benefit all Native Americans, including those who are part of the Little Earth community.

- The Phillips Neighborhood and Community: A number of resources are available to residents of the Phillips neighborhood, which includes the residents of Little Earth. Given the close proximity and overlap of services, it could prove beneficial for Little Earth to partner with community initiatives within the Phillips neighborhood to build mutually beneficial relationships to serve all members of the Phillips community. Examples of initiatives opportunities include resident-driven police partnerships to improve safety at Little Earth and the surrounding community, expansion of addiction services, availability of chemical-free housing alternatives, as well as other partnerships directed at meeting the specific needs of the community. One current initiative that can be built upon to meet the needs of the Phillips community, including Little Earth, through partnership is the Omniciye program (discussed above). Many residents are unaware of services and resources provided through the Omniciye program and residents can only utilize the series and resources if they are aware of them. Thus, development of a central communication system, with an effective information forum, would aid significantly in connecting Little Earth community with the resources that exist in the neighborhood in which it sits.
- Youth Serving Organizations. These entities can promote positive youth outcomes for young people attending educational institutions outside of Little Earth. Whether through academic and social counseling, job training programs, or joint fundraisers, Little Earth can tap into these programs for the benefit of youth and their families.
- Private, Non-Profit, and Government Funding Sources: These entities offer funding to address a number of community concerns and to support community needs such as infrastructure initiatives and advocacy strategies. For example, the Bush Foundation annually offers a grant through their Native Nation Rebuilders Program that aims to create a Native research institute with Native researchers. This kind of partnership would allow Little Earth to further develop internal research methodologies and create a replicable indigenous research model. Grant-writing is an important aspect of obtaining funding. Little Earth has been actively seeking grant opportunities and should continue this work by being intentional in identifying the grants it seeks to obtain. Specifically, Little Earth should be strategic in identifying grant opportunities that will support its development of an effective, indigenous CCI model, such as grants through the Administration for Native Americans (ANA), which promotes social and economic self-sufficiency in communities. Notably, the ANA's approach to promoting self-sufficiency encourages communities to shift away from programs that result in dependency on services and move toward projects that increase community and individual productivity through community development and focuses on locally designed projects (Administration for Native Americans, Programs). It is imperative that Little Earth put significant effort into grant-writing and capitalize on available grant-writing resources, such as employment of a grant writer, recruiting graduate students as interns to write grants on behalf of the Little Earth community, and engaging community members in writing grants through development of leadership and grant-writing skills. Long term and sustainable funding through appropriate funding sources is a necessary component for creation of an integrated service delivery system at Little Earth.

A crucial component of creating sustainable partnerships is ensuring that the partnerships are mutually beneficial to Little Earth and the external entity. Given the history of extracting knowledge, data, and heritage from Native communities, it is of the utmost importance that Little Earth act with intention when creating these partnerships. These partners should be well informed of the uniqueness of the community, the internal assets, and the needs of the community. Without cultural competence, external partnerships have the potential to diminish, rather than build, trust and hope within the community and negate the positive change that can flow from positive change within the community.

IX. REFERENCES

Administration for Native Americans, Programs. http://www.acf.hhs.gov/programs/ana.

Argyris, C., and Schon, D. (1995). Organizational Learning II: Theory, Method, and Practice. New York: Prentice-Hall.

Armenakis, A.A., Harris, S.G., & Mossholder, K.W. (1993). Creating Readiness for Organizational Change. *Human Relations, 46*, 685-703.

Aspen Institute. (1997). Voices from the Field: Learning from the Early Work of Comprehensive Community Initiatives.

Auspos, P., Cabaj, M., (2014). Complexity and Community Change: Managing Adaptively to Improve Effectiveness. The Aspen Institute Roundtable on Community Change.

Baker, E.A., & Teaser-Polk, C. (1998). Measuring Community Capacity: Where Do We Go from Here? *Health Education and Behavior, 25*, 279-283.

Brown, P. Cantillon, D., Davidson, W.S., & Schweitzer, J.H. (2003). Measuring Community Social Organization: Sense of Community as a Mediator in Social Disorganization Theory. *Journal of Criminal Justice, 31*, 1-19.

Caughy, M.O., Brodsky, A.E., O'Campo, P.J., & Aronson, R. (2001). Perceptions of Parenting: Individual Differences and Effect of Community. *American Journal of Community Psychology, 29*, 679-699.

Chaskin, R. (1999). *Defining Community Capacity: A Framework and Implications from a Comprehensive Community Initiative.* Chicago, IL: Chapin Hall Center for Children.

Chaskin, R. (2001). Building Community Capacity: A Definitional Framework and Case Studies from a Comprehensive Community Initiative. *Urban Affairs Review, 36, 3,* 291-323.

Chaskin, R., & Peters, C. (2000). *Decision Making and Action at the Neighborhood Level: An Explanation of Mechanisms and Processes.* Chicago, IL: Chapin Hall Center for Children.

Chaskin, R. J. (2005). Democracy and Bureaucracy in a Community Planning Process. *Journal of Planning Education and Research*, 24(4), 408-419.

Chiarenza, G. (2013). Current Challenges and New Pathways for Community Development in Indian Country. *Community Investments, Federal Reserve Bank of San Francisco*, Vol. 25, Number 2.

Child, B. J. (2012). Holding Our World Together: Ojibwa Women and the Survival of Community. Penguin Books, 1-209.

Chin, J. (2006). The Power of Learning: Funders and Grantees Getting Smarter Together. San Francisco: Blueprint Research & Design.

Core Issues in Comprehensive Community-Building Initiatives. (1996). Chapin Hall Center for Children, University of Chicago.

Donnermeyer, J.F., Plested, B.A., Edwards, R.W., Oetting, E.R., & Littlethunder, L. (1997). Community Readiness and Prevention Programs. *Journal of the Community Development Society, 28*, 65-83.

Elliott, D.S., Wilson, W.J., Huizinga, D., Sampson, R.J., Elliott, A., & Rankin, B. (1996). The Effects of Neighborhood Disadvantage on Adolescent Development. *Journal of Research in Crime and Delinquency, 33*, 389-426.

Foster-Fishman, P.G., Cantillon, D., Pierce, Steven J., & Van Egeren, L.A. (2007). Building an Active Citizenry: The Role of Neighborhood Problems, Readiness, and Capacity for Change. *American Journal of Community Psychology, 39*, 91-106.

Foster-Fishman, P., Nowell, B., Siebold, W., & Deacon, Z. (2004). *Lessons for the Journey: Strategies and Suggestions for Guiding Planning, Governance, and Sustainability in Comprehensive Community Initiatives.* Battle Creek, MI: W.K. Kellogg Foundation.

Garkovich, L.E. (1989). Local Organizations and Leadership in Community Development. In J.A. Christenson, & J.W. Robinson (Eds.), *Community Development in Perspective.* Ames, Iowa: State University Press.

Garrity, P. (1971). Community Economic Development and Low-Income Housing Development. *Law and Contemporary Problems,* 36, 191-204.

Gittell, R.J., & Vidal, A. (1998). *Community Organizing: Building Social Capital as a Development Strategy.* Thousand Oaks, CA: Sage Publications.

Goodman, R.M., Speers, M.A., McLeroy, K., Fawcett, S., Kegler, M., Parker, E., Smith, S.R., Sterling, T.D., & Wallerstein, N. (1998). Identifying and Defining the Dimensions of Community Capacity to Provide a Basis for Measurement. *Health Education and Behavior, 25*, 258-278.

Hopkins, E., (2010). Understanding the Different Types of Low-Income Neighborhoods. *Community Investments,* Spring 2010 Vol. 22, Issue 1.

Kahne, J., O Brien, J., Brown, A., Quinn, T. (2001). Leveraging Social Capital and School Improvement: The Case of a School Network and a Comprehensive Community Initiative in Chicago. *Educational Administration Quarterly Vol. 37, No. 4 (October 2001)* p. 429-461.

Kempthorne, D. (2007). Secretary of The Department of The Interior, Keynote Address, National Native American Economic Policy Summit. http://www.littleearth.org/program-services/lera-programs/.

Kingsley, G.T., McNeely, J.B., et al. (1997). *Community Building: Coming of Age.* Washington, D.C.: The Development Training Institute & The Urban Institute.

Kreger, M., Brindis, C., Manuell, D., & Sassoubre, L. (2007). Lessons Learned in Systems Change Initiatives: Benchmarks and Indicators. *American Journal of Community Psychology*, 39, 301-320.

Kubisch, A.C. (1996). Comprehensive Community Initiatives: Lesson in Neighborhood Transformation. *National Housing Institute, Shelterforce Online.* http://www.nhi.org/online/issues/85/compcominit.html.

Kubisch, A.C., Auspos, P., Brown, P., Chaskin, R., Fulbright-Anderson, K., & Hamilton, R. (2002). *Voices from the Field II: Reflections on Comprehensive Community Change.* Washington, DC: The Aspen Institute.

Kubisch, A.C., Auspos, P., Brown, P., and Dewar, T. (2010). *Voices from the Field III: Lessons and Challenges from Two Decades of Community Change Efforts.* Washington, DC: The Aspen Institute.

Kubrin, C.E., & Weitzer, R. (2003). New Directions in Social Disorganization Theory. *Journal of Research in Crime and Delinquency, 40*, 372-402.

Lafferty, C.K., & Mahoney, C.A. (2003). A Framework for Evaluating Comprehensive Community Initiatives. *Health Promotion Practice, 4, 1,* 31-44.

Merriam-Webster Dictionary. (2015). Online version: www.merriam-webster.com.

Mesch, G.S., & Schwirian, K.P. (1996). The Effectiveness of Neighborhood Collective Action. *Social Problems, 43*, 467-483.

Miller & Rollnick, (2002). Motivational Interviewing: Preparing People for Change. 1-482.

Norton, B.L., McLeroy, K.R., Burdine, J.N., Felix, M.R.J., & Dorsey, A.M. (2002). Community Capacity: Concept, Theory, and Methods. In R.J. DiClemente, R.A. Crosby & M.C. Kegler (Eds.), *Emerging Theories in Health Promotion Practice and Research* (pp. 194-227). San Francisco, CA: Jossey Bass.

Perkins, D.D., & Long, A.D. (2002). Neighborhood Sense of Community and Social Capital: A Multilevel Analysis. In A.T. Fisher, C.C. Sonn, & B.J. Bishop (Eds.), *Psychological Sense of Community: Research, Applications, and Implications* (pp. 291-316). NY: Plenum Publishers.

Portland Development Commission. (2010). City of Portland Neighborhood Economic Development Strategy, A 5-Year Plan to Support Neighborhood Vitality & Business Success. www.pdc.us.

Preskill, H.S., and Torres, R.T. (1999). Evaluative Inquiry for Learning in Organizations. Thousand Oaks, CA: Sage.

Preskill, H., Zuckerman, B., and Matthews, B. (2003). An Exploratory Study of Process Use: Findings and Implications for Further Research. *American Journal of Evaluation*, 24(4), 423-442.

Price, R.H., & Behrens, T. (2003). Working Pasteur's Quadrant: Harnessing Science and Action for Community Change. *American Journal of Community Psychology, 31*, 219-223.

Rigney, L. (1997). "Internationalization of an Indigenous Anti-Colonial Cultural Critique of Research Methodologies: A Guide to Indigenist Research Methodology and Its Principles. In the *Journal for Native*

American Studies, WICAZO sa Review, University of Minnesota Press, Vol 14, Number 2, Fall edition, pp.109-121.

Rendon, M., Markusen, A., (2009). Native Artists: Livelihoods, Resources, Space, Gifts. Arts Economy Initiative Project on Regional and Industrial Economics, Humphrey Institute of Public Affairs, University of Minnesota.

Sampson, R.J., Morenoff, J.D., & Gannon-Rowley, T. (2002). Assessing "Neighborhood Effects": Social Processes and New Directions for Research. *Annual Review of Sociology, 28*, 443-478.

Sampson, R.J., Raudenbush, S.W., & Earls, F. (1997). Neighborhoods and Violent Crime: A Multilevel Study of Collective Efficacy. *Science, 277*, 918-924.

Smith, Linda T. (2012). Decolonizing Methodologies: Research and Indigenous Peoples, 2nd Ed. pp. 1-240.

Smock, K. (1997). Comprehensive Community Initiatives: *A New Generation of Urban Revitalization Strategies.* Available: http://comm-org.wisc.edu/papers97/smock/cciweb2.htm. Retrieved on 6/3/15.

Sanford, J. & Bloomberg, L. (2012). In Commons: Supporting Community Based Leadership. *Community Development*, 43:1, 12-30.

Sridharan, S., Campbell, B., & Zinzow, H. (2006). Developing a Stakeholder-Driven Anticipated Timeline of Impact for Evaluation of Social Programs. *American Journal of Evaluation, 27(2),* 148-162.

Sridharan, S., Go, S., Zinzow, H., Gray, A., & Gutierrez Barret, M. (2007). Analysis of Strategic Plans to Assess Planning for Sustainability of Comprehensive Community Initiatives. *Evaluation and Program Planning, 30(1),*105-113.

Stagner, M.W., & Duran, M.A. (1997). Comprehensive Community Initiatives: Principles, Practice, and Lessons Learned. *The Future of Children, Children and Poverty, 7, 2,* 132-140.

Teaching and Learning with Native Americans, A Handbook for Non-Native Adult Educators. Contrasting Values. http://literacynet.org/lp/namericans/values.html.

Torjman, S., & Leviten-Reid, Eric. (2003). *Comprehensive Community Initiatives.* Ottawa, Ontario, Canada: The Caledon Institute of Social Policy.

Torres, R., Preskill, H.S., and Piontek, M.E. (2005). Evaluation Strategies for Communicating and Reporting: Enhancing Learning in Organizations. 2nd Ed. Thousand Oaks, CA: Sage.

White Bison. (2002). Red Road to Wellbriety. In The Native American Way. pp. 1-278.

APPENDIX A

Next Steps for Little Earth
A Guide to Implementing an Effective, Indigenous CCI

Given that Little Earth has many components of an effective CCI already in place, their next steps should be directed at enhancing the existing assets within the community and integrating services so service delivery is comprehensive. The following table serves as a guide for developing a CCI model at Little Earth. Following the organizational responsibilities of CCI models, Little Earth should develop strategies to meet these responsibilities in a culturally competent, community-based manner. At each service level, the Little Earth organization has the opportunity and potential to structure itself to meet the needs of its residents and empower them to collaborate with staff and management to achieve positive change within the community.

Service Level	Responsibility	Strategy	Application
MACRO Politics and Advocacy	Develop a Unified Voice for Policy Influence	• Assemble key players and determine common goals • Collaborate on goals with other governing bodies	1. Assemble urban and rural Native decision makers from multiple contexts 2. Identify shared goals and action items 3. Engage in joint action, such as grant-writing for shared resources and information
	Incorporate Many Perspectives	• Include all stakeholders in systems change • Develop internal and external leadership opportunities	1. Ensure all those impacted by change are included in decision-making 2. Allow various levels of authority to collaborate 3. Utilize traditional decision-making strategies
	Achievement of Long-Term Goals	• Identify long-term goals and approaches • Conduct analyses of process and outcomes	1. Collect data regarding long-term strategies and monitor 2. Allow engagement of diverse "experts" at each research phase 3. Incorporate evaluation and data into organizational structure
MEZZO Structure and Organization	Structure Communication	• Establish feedback loops • Develop processes for engagement	1. Use public participation models 2. Create community spaces to share information 3. Utilize traditional communication methods
	Develop and Leverage Partnerships to Meet Community Need	• Maximize available resources • Share resources and information appropriately	1. Create an inventory of resources from partnerships 2. Partner based on mutually beneficial relationships only 3. Ensure all engaged partners show cultural competence
	Encourage Formal and Informal Leadership	• Utilize leaders from all levels of governance • Maximize community assets	1. Provide training opportunities for staff and residents 2. Identify informal leaders and allow them to facilitate community initiatives
MICRO Community and Service Users	Maintain Physical Infrastructure	• Use sustainable resources – products, labor, funding • Keep shared spaces safe and clean	1. Conduct frequent inspections of buildings and parks 2. Incorporate maintenance staff as mandatory annual expenditure 3. Communicate clear standards of safety and satisfaction of community spaces
	Provide Meaningful Services	• Allow residents to provide services when possible • Staff initiatives with qualified, fair employees	1. Gather information on resident perspectives of programs 2. Provide job descriptions 3. Determine appropriate qualifications for staff
	Maintain Social Cohesion	• Allow community members to interact frequently • Maximize community assets	1. Celebrate successes of community members and organization 2. Hold community social and cultural events 3. Facilitate groups for collective learning